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THE PLAUSIBLE ARGUMENTS OF A Romish Priest FROM ANTIQUITY, ANSWERED

By the Author of the Answer to the Plausible *Arguments* from SCRIPTURE.

Comber

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THE Preface.

THough the late Writers for the Religion of Rome, have manifestly declined to try the points in difference by Antiquity, even when our side offered to stand to the Issue of that Trial: yet their Missionaries do still in their private applications to such as have not time, or ability to read the Fathers, confidently affirm, that all the Ancient Councils and Primitive Doctors are on their side. This bold assertion hath been sufficiently confuted, by many large and learned Treatises, and is abundantly disproved by their inventing so many spurious, and

corrupting ſo many genuine Tracts of the holy Fathers, *by their rejecting ſo many* Councils *and parts of* Councils, (*ſome of which were formerly approved and owned by their own* Popes) *by their* Index Expurgatorius, *and by* Baronius *himſelf, one half of whoſe Voluminous Hiſtory is manifeſtly ſpent in warding off the blows, which the doctrine and practice of Antiquity gives to the opinions and uſages of his beloved Church: yet ſince thoſe who are moſt in danger to be miſled by their own reverence for the Venerable name of* Antiquity, *and theſe mens arrogant claims to it, are not likely to read all theſe things; I hope it may be ſerviceable to them to ſelect a few of the plaineſt inſtances, and put them into a little room, that ſo without much labour, they may diſcern the preſent Religion of the* Roman *Church is quite different from that profeſt by the* Primitive *ages: and if it do but put ſuch as are attacqued upon a ſerious inquiring of their*

own

own Guides (many of which are very skilful in theſe ancient Writers) they are ſafe; becauſe the onely advantage of ſuch as do aſſault them is when men take their bare words, and believe their general brags, without inquiring into particulars: wherefore I ſhall deſire ſuch ſeriouſly to read this little Tract, and as the former did ſhew the holy Scriptures were oppoſite to them, ſo this will make it evident, that Councils, *and* Fathers, *and* Church Hiſtory *are againſt them in thoſe points: So that, if Genuine Antiquity may be Judge, theirs is the New, and ours the Old Religion.*

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A

DIALOGUE

BETWEEN A

Protestant Minister

AND ONE OF HIS

PARISHIONERS

Who had been Attempted

BY A

Romish Priest.

Parish. SIR, I come to acquaint you, that although by the good instructions I had received from you, I was enabled to answer all those plausible arguments taken from Scripture, by which the Romish Priest endeavoured

boured to draw me from my Religion, yet he had the confidence to set upon me again, and without urging any thing further out of Gods Word, He began to tell me that the Ancient Fathers and Councils were the best Interpreters of Scripture, and that they all determined on their side as to all the points discoursed of between us. I desired him to make this out to you, who were able to judge of his Authorities, but this he declined, on pretence it was my Information only which he designed, and therefore he was resolved to go on with his Discourse: But seeing I have little skill in Antiquity, and found no great reason before to rely on his integrity, I resolved to give an account to you (who are the guide of my soul) of the substance of what he said, and to request you to inform me what is the sense of Antiquity in all these points.

Prot. Min. I shall freely comply with your desire, and do exceedingly commend your Prudence, that you would not trust the partial relation of one side only, in a matter wherein your Soul was concerned, nor go off from the Church in which you were Baptized (as too many do) without ever consulting with us, who are your spiritual Guides, and can easily shew you the falshood of these pretences. *Antiquity* indeed is a large field, and I must be endless if I should bring in all the passages thereof which vindicate us, and condemn them; where-

fore

fore I will only give you a few of the plaineſt proofs upon every point, deſiring you to name them in order, together with the ſum of his pretences upon each head.

Pariſh. **I ſhall gratefully accept your kind offer; and I remember he firſt aſſured me, the Holy Fathers did not make the Scriptures the ſole Rule of Faith.**

Prot. Min. I affirm the Fathers do (with us) make Scripture the ſole Rule of Faith, and therefore ſay, *The holy and divine Scriptures are of themſelves abundantly ſufficient for declaring the Truth* [a]. *In thoſe things which are plainly laid down in holy Scripture, are found all that relates to Faith or Manners* [b]. *The Scriptures fix the rule of our Doctrine* [c]. *They are the exact ballance and rule* [d]. *In the divine and holy Myſteries of Faith not the leaſt thing muſt be taught without holy Writ agree to it* [e]. And therefore *Conſtantine* deſired the Biſhops in the Council of *Nice, To ſeek for a ſolution of all their doubts from the divinely inſpired Scriptures* [f]. And in all eminent Councils afterwards, *The holy Goſpels were placed on a Throne, repreſenting Chriſt the head of the Council, and directing the Biſhops to judge righteous judgment* [g]: And therefore all ancient Councils and Fathers cite places of Scripture to confute Hereticks and confirm the Truth.

[a] *Athanaſ.* orat. cont. Idol.
[b] *Aug.* de doct. Chriſtian. l. 2. cap. 9.
[c] Idem de bon. vid. cap. 1.
[d] *Chryſoſt. Hom.* 13. in 2. ad *Corinth.*
[e] *Cyril.* Cat. 4.
[f] *Conſtantin.* Epiſt. ap. *Binium.* T. 1. p. 309.
[g] *Cyril.* Apol. ad Theodoſ. de Synod. Epheſ.

Pariſh. **The Prieſt ſaith, he doth not deny, but they ſpake reverently of Scripture, but then he affirms they cited Traditions alſo, and gave as much regard to them as to holy Scripture.**

Prot.

Prot. Min. The Fathers cite Traditions for the moſt part only in caſe of Rites and Ceremonies, and matters of Diſcipline, but very rarely in matters of Faith [h]. And if they did cite any Traditions in that caſe, they were written Teſtimonies of the preceding Doctors, of which the Ancient Councils are full, and they received theſe Traditions, Firſt, becauſe they were agreeable to Scripture [i]. And Secondly, becauſe they were not the ſenſe of one Perſon, or one Church, but were taught and believed *always, every where, and by all* [k]. *And therefore they call it Obſtinacy and preſumption to prefer human Tradition before Gods Law* [l]: And bid the people *ſtoutly reſiſt thoſe who rejected Gods Commandments to eſtabliſh their own Traditions* [m]; Affirming, *the Sword of God would deſtroy that which men feigned under the name of Apoſtolical Tradition, without the Authority and Teſtimony of Scripture* [n]. Obſerving, that when Hereticks were reproved by Scripture, they rejected their Authority, ſaying, *None could find out Truth except they knew the Apoſtles Traditions as well as their Writings* [o]. And the Manichees pretending they had ſome Apoſtolical Traditions differing from their Writings; S. *Auguſtin* ſaid, *This did ſuppoſe the Apoſtles were ill men, to ſpeak one thing and write another* [p]. And the firſt time that ever I can remember Tradition was pretended in a matter of Faith without Scripture, was in that ignorant and corrupt Council, which ſet up Image-Worſhip above 700 Years after Chriſt [q].

[h] *Tertul.* de *Cormil.* cap. 4. *Baſil.* de Spir. Sanct. cap. 25. *Aug.* ep. 118.

[i] *Cypr.* Ep. 63. ad *Cæcilianum.*

[k] *Vincent. Lirin.* contr. hær. cap. 3.

[l] *Cypr.* ad *Pomp.* Ep. 7.

[m] Ad *Plebem* Ep. 40.

[n] *Hieron.* in *Aggæ.* Proph. cap. 1.

[o] *Irenæus* adv. Hæreſ. l. 3 c. 2.

[p] *Aug.* contra adverſar. Leg. & Proph. l. 2. c. 1.

[q] Concil. *Nicæn.* 2. *B.n.* Tom. 3. par. 1. p. 700.

Pariſh.

Parish. Sir, When I last discoursed this Gentleman, I then shewed him that their Traditions were many of them contrary to Scripture, and now I perceive the Fathers for that very reason, would have rejected them as well as we. But he told me, I was mistaken in that; For the Fathers valued the Traditions of the Church above the Scripture, and that S. Augustin said, He would not have believed the Gospel, but that he was moved by the Authority of the Catholick Church [r]:

[r] *Aug.* contr. Ep. Fund. c.5

Prot. Min. There is such a saying in S. *Augustin*, but they apply it falsly when they gather from thence, that the Traditions of any one particular Church (as that of *Rome* is) are to be valued equal to the Scripture: For even *Popish* Authors say, S. *Aug. here takes the Church for the Primitive Congregation of the Faithful which saw and heard Christ, and were his witnesses* [s]: And that *He is to be understood of the Catholick Church, which was from the beginning of Christianity according to the Succession of Bishops even till now, taking in the Apostles themselves* [t]. And besides to bear witness to a Book that it is Gods Word, as the Church doth, gives the Church no Authority over that Book, to alter or contradict it, no more than the witnesses of my Fathers Will, can alter what he there set down. Hence, a Zealous *Romanist* saith, *He cannot approve of their pride, who by reason of this saying of S.* Augustin *would have the Fathers Decrees to be of more Authority, honour and weight, than the Autho-*

[s] *Jo. Gerson* de Vit. Spirit. lect. 2.

[t] *Driedo* de Eccl. Scrip. & dogm. l.4. c.4

Authority of the Scripture, which (saith he) *is as foolish as to pretend* Philip *was greater than Christ because he brought* Nathanael *to Christ*[a].

Parish. **He further said, You bred nothing but Differences and Divisions among your People by letting them read the Scripture: it were better for them to take their Faith upon the Churches Authority, as they did of old.**

Prot. Min. This is one of their modern Roman Policies; but it is contrary to the Practice of the Ancient Church: for the Old Testament was translated into *Greek*, and the New writ in that Language, because it was then the most common Language, and, *because the Gentiles should not plead they could not understand it*[b]. Moreover (that the Common People of all Nations might read it) as soon as any Country was converted, the Scripture was turned into that Language; so *Ulfilas* translated it into *Gothick*[c], and *Bede* the Gospel into *Saxon*[d]. Hence came the *Æthiopick*[e], *Arabick*, *Persian*, *Syriack*, and other Versions of Holy Writ[f]: yea the Bible was first put into *Latin* that the Common People of *Rome* might read it: And accordingly, the Fathers exhort Lay-men to read the Holy Scripture, and commend them for so doing[g]; *Hear me, O ye Lay-men* (saith S. *Chrysostome*) *I exhort you all to procure for your selves Bibles, which are the Medicines for your Souls*[h]; advising them, *Not only to hear it at Church, but to read it diligently at home*[i]: yea they require, That Women shall daily read the Scri-

[a] *Tho. Waldens.* Doctrinal. l. 2. c. 21.

[b] *Clem. Alex.* Strom. l. 1.

[c] *Isidor.* Chronol.

[d] *Gul. Malms.* l. 1. c. 3.

[e] *Ludolf.* Hist. Abass l. 3. c. 4.

[f] Præfat. ad Bibl. Polyglot.

[g] *Aug.* de Temp. Ser. 55. *Sidon.* Apol. l. 4. Ep. 9.

[h] *Chrysost.* hom. in Coloss. 9.

[i] Idem Hom. 29. in libr. Genes.

Scripture [k], and teach their little Children alſo ſo to do [l]: wherefore, they diſown that unlawful Policy of theirs, To take away a thing which God commands, merely becauſe ſome make an ill uſe of it.

[k] *Hieron.* ad *Demetr.* Ep. 8. & ad *Furiam.* Ep. 10.
[l] Idem ad *Lætam.* Ep. 7.

Pariſh. **But he told me, the liberty of Reading ſignifies little, ſince the People of old were not allowed to judge of the ſenſe of Scripture; for the Ancients held,** That the Church was the ſole Interpreter of Scripture.

Prot. Min. I know none that ever hindered the People then from underſtanding the Scripture as well as they could: indeed the Ancients adviſe them, in difficult places to conſult their Paſtors; but thoſe Paſtors had no liberty to interpret any Scripture contrary to right Reaſon, or to another Text, or to the Analogy of Faith. Pope *Innocent* (without excepting Himſelf or his See) ſaith, *It is lawful for no man to interpret Scripture otherwiſe than right Reaſon permits* [m]: and another Pope affirms, *That thoſe things which were delivered by the Apoſtles could neither be augmented or diminiſhed by him* [n]. And when the Fathers met in Councils, *they produced Scripture for their ſeveral Opinions, and for a long time weighed the Teſtimonies with a wholſome Moderation* [o]: and they did not produce the Senſe of any one Church, but cited the written Teſtimonies of all preceding Fathers concerning the meaning of any diſputable Text, and ſo proved their Expoſition to be according to the ſenſe of the whole Catholick Church.

[m] *Innocent.* prim. Epiſt. 23.
[n] Epiſt. Pap. Celeſt. in Concilio Epheſin.
[o] *Cyprian.* ad *Anton.* Ep. 52.

Pariſh.

Pariſh. **You have now granted that the Scripture is to be expounded according to the ſenſe of the Catholick Church; and he ſaith, it is plain the Ancients took the Roman Church to be the Catholick Church.**

Prot. Min. The Ancients took the Church of *Rome* for a particular Church, and other Biſhops called the Biſhop of *Rome, Brother and Fellow-Miniſter* [p]. The firſt General Council limits his Juriſdiction to the *Suburbicarian* Regions, which did not include all *Italy* [q]; and the Supreme Power in *Italy* was in S. *Ambroſe* as well as *Damaſus* [r]: yea the Pope is called by the Ancients, *The Biſhop of one City* [s]; and an *African* Council did decree, he ſhould not be called *the Univerſal Biſhop* [t]. He was of old but one of the Five Patriarchs; and when he took the Title of Univerſal Biſhop, the Biſhops of *Conſtantinople, Alexandria, &c.* took the ſame Title. Indeed when the *Roman* Biſhop was Orthodox, *Rome* was counted a Catholick Church; and ſo when the Biſhop of *Antioch* was Orthodox, ſuch as communicated with him were ſaid *to communicate with the Catholick Church* [u]. And the Emperour ſaith of *Jeruſalem, That all reſpected that Church as the Mother of Chriſtianity, ſo that none dared to ſeparate themſelves from it* [x]: So alſo the Biſhop of *Rome*'s Faith is ſometimes commended, becauſe it agreed with the Faith of the Biſhop of *Alexandria* [y]. And the Pope, upon his Election, uſed (like other Biſhops) to write to all his Neighbours, to certifie them of his holding the true Faith [z]; and he owned him-

[p] *Cypr.* in Epiſt. ad *Cornel.* & ad *Stephan.*
[q] Concil. *Nicæn.* Can. 6. & *Bevereg.* Not. ibid.
[r] *Sulpitius Sever.* p. 424.
[s] *Hieron.* Catal. Script. in Polycarp. & adverſ. *Vigilant.* p. 162. Optat. Milev. l. 1. p. 37.
[t] *Bin.* Tom. 1. p. 584.
[u] Monument. Eccleſ. Græcæ. per *Cotel.* Tom. 1. p. 361.
[x] *Juſtin.* Epiſt. ad Papam *Hormiſd. Bin.* Tom. II. par. 1.
[y] *Baron.* Annal. An. 454.
[z] *Decret.* Epiſt. paſſim.

himself obliged to keep the Canons, saying, *The Authority of his See could neither alter nor contradict the Statutes of the Holy Fathers* [a]. And if this absurd Notion of the *Roman* Churches sense, being the sense of the Catholick Church, had been believed of old, there had been no need for the Emperors and Bishops to have been at so much Charge and Trouble to call and meet in General Councils; for it had been no more but writing to *Rome*, and there they might have had the Sense of the Catholick Church: but those forging Monks who (as one of their own late Authors tells us) have corrupted ancient Books, could not find the Word *Roman* Catholick Church, and so impudently put it into the Printed Epistles of the Popes of the fourth and fifth Centuries; so that wherever there was these Words, *Catholick* and Apostolick Church, they have now made it *Roman* Catholick and Apostolick Church [b]; which Forgery would not have been needful, if Antiquity had believed (as they without any ground affirm) *That the Roman was the Catholick Church.*

[a] Epist. *Zosimi* Bin. Tom. p. 718.

[b] Arnot. in Canones pœnitent. *Theodori* p. 99. & 107.

Parish. He tells me, You love to disparage their Church; but saith, if you so pleased, you might bring in as many Proofs out of Antiquity that the Bishop of Rome was counted Successor to S. Peter who was superior to all the Apostles, and Christs sole Vicar upon Earth.

Prot. Min. It is not much for their Churches Credit that barely relating Passages of Anti-

quity ſhould be to diſparage her; but pray, Sir, let me give you the Senſe of the Ancients about S. *Peter*'s Supremacy, for which there is not the leaſt ground in Scripture, as you told him, and I aſſure you there is as little ground for it in Antiquity: for the Fathers ſay, *The other Apoſtles were what* Peter *was, and endowed with equal ſhares of Honour and Power* [c]; *and that S.* Paul *compareth himſelf not only to the other Apoſtles but to the chief of them, ſhewing that every one of them had equal Power* [d]. The whole World was intruſted with them all in common [e]. The ſtrength of the Church is equally ſetled on them all [f]: yea, a Cardinal of their own being convinced by this Evidence, declares, *It is truly affirmed that all the Apoſtles were equal to* Peter *in power* [g]: And though ſome of the Fathers do ſpeak great things Rhetorically of S. *Peter*, they ſay as great things elſewhere of other Apoſtles; and the moſt they give him is but a Primacy of Order, not of Juriſdiction; whence S. *Hierom* ſaith, *As* Plato *was the Prince of the Philoſophers, ſo was* Peter *of the Apoſtles* [h]: for none can imagine *Plato* had any power over the reſt of the Philoſophers. The beſt Authorities for this pretended Supremacy are certain Decretal Epiſtles in the name of the old Popes for near four hundred Years together, which the learned Romaniſts confeſs to have been forged by a later Writer [i]; and theſe Epiſtles do every where moſt nauſeouſly and impertinently flatter the *Roman* Church with this Supremacy, of which there is nothing in genuine Antiquity:

[c] *Cypr.* de Unitate Eccleſiæ. *Iſidor.* de Offic. l. 2. c. 5.

[d] *Chryſoſt.* in Gal. cap. 2. v. 8.

[e] Idem Tom. 8. p. 115.

[f] *Hieron.* in *Jovin.* l. 1. c. 14.

[g] *Cuſan.* de Concord. Cath. l. 2. c. 13.

[h] *Hieron.* dial. adv. Pelag. l 1.

[i] *Cuſan.* de Concord. Cathol. l. 2 cap. 34. *Jo.* de Turrecrem. de Eccleſ. l. 2. c. 101. *Jo.* de Driedo de dogm. & Scrip. Eccleſ. l. 1. c. 2.

quity: besides, though there be good Evidence that St. *Peter* was Bishop of *Antioch* [k], yet, some of their own Authors have denied his ever being at *Rome* [l]; and others cannot agree about the time [m]: so that it is not very certain he ever was Bishop of *Rome*; but if he were, he could not give the succeeding Bishops of that City any more Power than he himself had, which was at most but a Primacy of Order: and what Priviledges that See might have from St. *Peter*, it can hold no longer than that Bishop keeps to the truly Apostolical Faith; "For he hath not *Peter*'s Inheritance who in-"herits not *Peter*'s Faith [n], and a Succession in "Piety is the true Succession [o]; for he is not "Apostolical who holds the Seat, but he who "embraces the Doctrine, and doth the Duty "of an Apostle; for the Scribes and Pha-"risees sat in *Moses* Chair [p]. And for this Reason all Orthodox Bishops were called S. *Peter*'s Vicegerents [q], and Successors to the Apostles.

[k] *Theodoret.* Hist. l. 5. c. 6. & Epist. 86.
[l] *Aventin.* Annal. l. 2. p. 89.
[m] *Scalig.* in *Euseb.* p. 189. *Vales.* in *Euseb.* l. 2. c. 16.
[n] *Ambros.* de Pœn. l. 1. c. 6.
[o] *Greg. Naz.* Encom. in *Athanas.*
[p] *Claud. Taurin.* ap Wolph. Mem. Lect. Tom. 1. p. 215.
[q] Capitularia l. 1. c. 163.

Parish. **However, he asserts that there is nothing plainer in Ecclesiastical Story, than that all the Bishops of the World have in all Ages owned the Pope to be the Supreme Bishop, and have appealed to him in all Cases: and he always called and presided in all great Councils, and confirmed their Decrees.**

Prot. Min. There are innumerable Instances in the Church-History to confute this Assertion; for there we find, *That* Peter, James,

and John, *though Christ preferred them before all others, did not challenge the Primacy to themselves; but chose* James *the Just, Bishop of the Apostles* [1], and accordingly the Bishop of *Jerusalem* presided in the first great Council there [f]. The *African* Bishops did synodically Excommunicate the Pope [t], and the Oriental Church struck the Name of the Bishop of *Rome* out of their Diptychs [u]. St. *Hilary* Anathematizes Pope *Liberius* [x], which were odd Proceedings if they had thought him their Soveraign: but in those days *every Bishop had power to administer his own Church as he pleased* [y]; and no Appeals were allowed then but only to their own Metropolitan, or the Synod of their own Province [z]: yea they expresly forbid Appeals to *Rome* from *Africa*, and that in a solemn Council [a]. *Tertullian* refers only those to go to *Rome* who lay near to *Italy* [b]. And the occasion that made so many Orthodox Bishops desire to appeal to the Bishop of *Rome* was, because the great Bishops of the East were then generally *Arrians*. It is most evident, that two Bishops of *Rome* long after that refused the proud and incroaching Title of *Universal Bishop* [c]. But an ill Successor of theirs soon after procured the bloody Usurper *Phocas* to appoint, *That the Roman Apostolical Church should be the Head of all Churches* [d]: but this Usurped Authority was always denied by the Eastern Churches, and the Bishop of *Alexandria* still uses the Title of *Universal Bishop, and Judge of the World* [e]. And in the West, the *German* Bishops declared,

That

[1] *Euseb.* l. 2. c. 1.

[f] Acts xv.

[t] *Victor.* Chron. an. 10. post Consul. Basil.

[u] *Coteler.* Tom. 2. p. 140. 148.

[x] *Hilar.* Fragment.

[y] *Cypr.* ad *Steph.* Papam Ep. 72.

[z] Concil. 1. Nicæn. can. 5. Vid. *Bevereg.* Annot. ibid.

[a] Concil. Milev. cap. 22. Concil. Affric. Can. 72.

[b] *Tertul.* de præscrip. c. 36.

[c] Pelag. 2. decret. Ep. 8. *Bin.* Tom. 2. par. 2. p. 258. *Greg. Mag.* l. 7. Ep. 30.

[d] *Paul Warnefrid.* de Gest. *Longobard.*

[e] *Casaub.* Exercit. in Baron. 16.

That the Pope had no Power over them without their own Consent [f]; yea their own Authors confess the *Roman* Bishop had but a limited Jurisdiction of old [g]; and Pope *Paschal* once pretended to no more than Jurisdiction over *Europe* only, as Successor to *Peter* and *Paul* [h]; yet even that was more than was allowed him. And we find other Bishops did sometimes do those things which the *Roman* Bishop doth now challenge for his peculiar. *Cyril* of *Alexandria* once had the Primacy of acting in matters of Faith [i]; and an Eastern Council, in a matter of Faith, appealed to *Proclus* Bishop of *Constantinople* [k]: nor did the Pope send any Pall to the Bishop of *Alexandria*, but the Successor took it off from his Predecessor's Neck after he was dead [l]. And as for General Councils, it hath been unanswerably proved, that the Emperors always called them [m], and the Popes have owned it [n]; yea, it was a Cardinal who said, *In the first eight Councils the Emperour and his Officers always presided* [o]. The Emperour called a Council in *Rome it self* [p]. The second General Council was held against *Damasus*'s mind [q]. And not only the Emperours, as Presidents, confirmed the Decrees of General Councils [r], but Kings confirmed the Canons of their own National Councils [s], as may be seen in the Councils at *Toledo*, and in divers of our English Synods, *Spelm. Concil. Tom.* 1. *Florent. Wigorn.* Anno 1127.

[f] *Aventini Annales* l 7. Epist. Germ.
[g] De Marca de Concord. l. 1. c. 3. § 12.
[h] *Paschalis* Epist. ad *Eadmerum*. l 5.
[i] Liberati breviar. cap. 4.
[k] Ibid. p. 282.
[l] Ibid. p. 191.
[m] Resp. ad Matth. Tortum. p. 164. & 546.
[n] *Barrow's* Supremacy, p. 275.
[o] *Leon.* Epist 9.
[p] *Cusan.* de Concord. l. 3. c. 16.
[q] *Hieron.* ad *Eustoch.* Epist. 27.
[r] *Baron.* Anno 553. Num. 2.
[s] *Justin.* Novel. 131. c. 1. *Baluzii* Not. in Capit. Tom. 2. p. 1200.

Parish. **He proceeded to inform me, That divers Bishops proved their Faith Orthodox because they agreed with the Faith of the** Roman **Church, which shews they believed its Determinations in matters of Faith to be infallible, and took it for a Guide which could not err.**

Prot. Min. This was only when there was an Orthodox Bishop at *Rome*, then it was a sign of being Orthodox, to hold Communion with him; and so it was in *Cyril*'s time at *Alexandria* and at *Antioch*, when *Flavianus* was there; but no man thought for that reason either of these Churches to be Infallible. S. *Cyprian* could not think the Pope Infallible, when he calls him, *Erroneous, a Favourer of Hereticks, and a false Apostle* [t]; nor he who said, *Those at* Rome *had not kept things as they were delivered to them at first* [u]; nor he who complained very early, *That the Pope had exceeded the bounds of a Bishop* [x]. There was one Pope who approved the *Fanatical Propheſies* of *Montanus* [y]. *Liberius* agreed with the *Arrians* in all things [z], *Honorius* is condemned by Name for a *Monothelite* Heretick in three General Councils ſucceſſively [a]. And one of theſe Councils profeſs they Anathematized him by the Holy Ghoſt [b]. *John* XXII. maintained Heretical Opinions [c]: and the Council of *Baſil* ſaith, Pope *Eugenius* was a pertinacious Heretick, deviating from the Faith [d]. The Greek Church, for many years, refuſed to communicate with the *Roman*, ſuſpecting it was infected with the *Sabellian* Here-

[t] *Cypr.* Ep. 74.
[u] Ibid. Ep. 75.
[x] *Socrat.* Hiſt. l. 7. c. 11.
[y] *Tertul.* adv. *Praxeam.* l. 1.
[z] *Platina* p. 50 Baron. An. 357. § 43.
[a] *Viz.* vi. vii. & viii. Concil.
[b] Concil. *Nicæn.* 2. Bin. Tom. 3. p. 1, p. 695.
[c] Chron. *Wil. Thorn.* col. 2067.
[d] Concil. *Baſil.* Seſſ. 34.

Hereſie [e]: and the Fifth General Council decreed things in matters of Faith, contrary to the Determination of Pope *Vigilius* in a private Council of his own [f]: and that Canon ſuppoſes the Pope is not infallible which ſaith, *No man may judge him unleſs he be found to err from the Faith* [g]; yea, there are divers learned Romaniſts who confeſs the Pope is not Infallible, and bring both Arguments and Examples to prove it [h]; and one plainly affirms, *He may err in matters of Faith* [i]: yea, the Biſhops of *Germany* call the *Roman* Church *Babylon*, affirming, *That ſhe falſly brags ſhe never did nor can err, An.* 866. [k]. And none who holds the preſent Doctrines of *Rome*, can deny that ſuch Popes were erroneous, who condemn the preſent Opinions of the *Roman* Church: And then what will become of the Infallibility of Pope *Leo* and *Gelaſius*, who both declare againſt receiving the Sacrament only in one kind [l]? And how could the ſame *Gelaſius* be Infallible, when he affirmed, *The Subſtance of the Bread and Wine remains even after the Conſecration* [m]? Or was *Gregory* the Great an unerring Guide when he taught, *Images were only to be retained for helps to Memory, but not to be adored* [n]? and when he taught, *The Book of the* Maccabees *was not Canonical Scripture* [o]? Which is evidence ſufficient to prove, That neither the Pope, nor *Roman* Church, are Infallible. And the matter will not be mended by pretending the Pope in Council is Infallible; becauſe we cannot hope for any free General Council now:

[e] Bin. Concil. Tom. 2. par. 1. p. 659.

[f] *Crakenth.* Vigil. Dormitans cap. 5.

[g] *Gratian.* diſt. 4. cap. ſi Papa.

[h] *Theod.* à Niem l. 3. c. 6. *Roger Widrington* Tom. 2. p. 325. 332. 333.

[i] *Alphonſ.* à Caſtro adv. hær. l. 1. c. 4.

[k] Ep. ad Pap. Nicol. Aventini lib. 4.

[l] *Leo* Mag. Ser. 4. in Quadrag. & Gelaſius ap. Bin. Tom. 2. par. 1. p. 465.

[m] *Gelaſ.* lib. contr. Eutich.

[n] *Greg.* Mag. l. 7. p. 109.

[o] Idem in *Job* l. 19. c. 13.

now: And the Pope (according to them) is the higheſt and laſt Interpreter of all the Decrees of Councils, and ſo may be deceived in his Expoſitions, and miſlead thoſe who rely on him; but doubtleſs the Synod of *Francford* did not think Pope *Adrian* and his ſeventh General Council at *Nice*, to be infallible; if they had, they would never have condemned the Doctrine there eſtabliſhed.

Pariſh. **I always thought this pretence of Infallibility a manifeſt Cover for Doctrines which they know they cannot prove by ſound Reaſon: and to ſecure their People from enquiring too particularly into them, they ſay it is enough for them to believe as the Church believes; and that this is no more than is neceſſary, to prevent all Diſputes. And he tells me, Of old, when the Church had once determined any Point, the People were to acquieſce, and diſpute no more.**

Prot. Min. It is neither neceſſary nor poſſible there ſhould be no Diſputes, any more than no Offences, among Chriſtians. Our Lord ſaith, *Offences will come* [p]; and St. *Paul* ſaith, *There muſt be Hereſies* [q]. There hath been no Age, nor eminent Church, ſince the Apoſtles time, in which there hath not been Diſputes: there are ſome in the *Roman* Church now; and if there had been, or now is, a certain Remedy for them, the Ancient Church was,

[p] Matt xviii. 7.
[q] 1 Cor. xi. 19.

was, and the preſent *Roman* is, highly to blame not to uſe it: But the Primitive Ages did not promote Ignorance to preſerve Unity, nor require an implicite Faith to prevent variety of Opinions. The great pains they took to Catechiſe the Adult before Baptiſm, and Children after it; the many places of Scripture, and clear Arguments which the Councils brought to make out every particular Article which they determined, do ſhew, they did not think it ſufficient for the People to believe in the Lump all that the Church believed, without any Reaſon given to them. St. *Hierom* asks a Heretick, Why he believed ſuch a Doctrine? He replied, He was told it was true by him that Baptized him: The Father anſwers him, That if an *Arrian* had baptized him, ſurely he would not have thought himſelf bound to believe all he had ſaid; and ſmartly asks him, *What ſtrange Folly* (ſaith he) *is this, To believe that which you do not underſtand*[r]? They gave then no more deference to the preſent Doctors, than S. *Auguſtine* did to the ancient ones, of whom he ſaith, *When I read them, though they be never ſo holy and learned, I do not believe them becauſe they ſay ſo, but becauſe they perſwade me the things are true, by Canonical Authors and probable Reaſons*[s]. The People indeed did acquieſce when the Church had determined any Points in a full and free Council, but not till they had been taught the Reaſons and Texts of Scripture on which they built their Determinations. And this was the Original of publiſhing the

[r] *Hieron.* adverſ. *Lucifer.* Dialog. Tom. 1. p. 189.

[s] *Auguſtin.* Ep. ad *Hieron.*

the Acts of Councils, and of writing Synodical Epiſtles to abſent and eminent Churches: for they were ſo far from thinking Ignorance the Mother of Devotion, *That they declared, it was the Mother of all Errors* [c]; *and had two very bad Daughters,* Miſtaking *and* Doubtfulneſs [a].

[c] *Concil. Toletan.* 4. Can. 25.
[a] D. *Bernard.* in *Cant.* Serm. 17.

Pariſh. **Whatever become of theſe general things he confidently avers, that the** Roman **Churches Doctrin is all ſo certainly true, that you cannot ſhew any one Point wherein ſhe hath altered the Primitive opinions and practices: And to begin with the Veneration of Images, he ſaith that it is a practice which (we are told by the** Seventh General Council) **had always been in the Chriſtian Church from the time of Chriſt and his Holy Apoſtles.**

Prot. Min. That pretended General Council indeed doth affirm this, but cannot prove it, otherwiſe than by citing a few Teſtimonies (the ancienteſt of which are above 300 years after Chriſt) of ſome Pictures uſed in adorning Churches, but the adoration of them they cannot make out, ſaving by fabulous Legends, and Authors living but a little before their own time: And we can make it appear that the Chriſtians *had no Images in their Churches in the Emperor* Severus's *time* [e], *nor in the time of* Diocleſian [d]. It was not the *Catholick Chriſtians,* but the *Carpocratian Hereticks* who made, and privately,

[e] *Æl. Lamprid.* vit. Severi, cap. 43.
[d] *Baluz. Miſc.* Tom. 11. p. 374.

privately worshiped the Images of Christ and S. *Paul* [c], but the Orthodox *gave no honour to Images for fear of complying with the Vulgar, and making them think there was some kind of Divinity in them* [d]: Yea, they declared *there could be no Religion where there was any Image* [e]: And when *Epiphanius* found a painted Veil with the picture of Christ or some Saint upon it in a Church, he tore it, and forbad the use of such pictures [f]. The ancient Doctors tell us, *they deserved to err who sought for Christ and his Apostles on painted Walls, and not in their holy Writings* †. That *the Christians enjoyed the presence of the Saints in their discourses, not having the Images of their Bodies, but their Souls, for their sayings are the Images of their minds* [k]. *We care not* (saith another) *to paint the bodily shapes of the Saints with colours on Tablets, for we use not those things, our care being to imitate their vertuous Conversation* ‖: Besides, when the Fathers reproved the Heathens for adoring Images, and they made the same excuses which the Roman Church now doth, *viz.* That it was not the Image but the thing represented which they worshipped: Those holy Doctors did reject this as no good excuse [m]. By which it is clear, they themselves did not then by Images adore the things represented (as the Papists now do) because it had been an impudent and ridiculous thing to reject an excuse which they needed for their own Vindication. *Eusebius* speaks of some new Converts who had Images of *Peter, Paul* and *Christ*, but adds it was *after the* Pagan *fashion* [n]. And it was

[c] *Iren.* adv. Hær. l. 1. c. 2. *Aug.* in Psal. 113. *Damasc.* de Hæres. ap. *Coteler.* Tom. I. pag. 287.

[d] *Orig.* in Celsum lib. 7.

[e] *Lactant.* Instit. l. 2. c. 19.

[f] *Epiphan.* Ep. ad *Joan. Hier.*

† *Aug.* de Consens. Evang. lib. 1. cap. 10.

[k] D. *Chrysost.* Cit. in Concil. *Nicæn.* 2. p. 655.

‖ *Amphilocius* ibid. p. 657.

[m] *Lactan.* Instit. l. 2. c. 2. *Arnob.* adv. gent. lib. 6. *Orig.* in Celsum, l. 7. *Aug.* in Psal. 113. Conc. 2.

[n] *Euseb.* Hist. lib. 7. c. 8.

was but ſome of the ignorant multitude who began to worſhip Pictures in S. *Auguſtines* time [o]. Afterwards when ſome zealous Biſhops defaced and broke ſuch Pictures and Images, as the ſuperſtitious Vulgar adored. Pope *Gregory* declared, *They might retain the Images*, but muſt teach the people not to adore them [p]; Commending ſuch as forbid men to adore Images, which (he ſaith) *were placed in Churches not to be adored, but to inſtruct the minds of the ignorant* [q]: So that the Synod of *Nice* contradicted the received Doctrine of the Church in decreeing expreſly that Images ſhould be adored [r]: And the Roman Catechiſm is contrary to Pope *Gregory*, which ſaith, *they are ſet in Churches that they may be worſhipped* [s]. Beſides, the Decrees of that illiterate Aſſembly at *Nice* were ſo little valued, that they were ſoon after condemned in the Eaſt [t], and rejected by the Council of *Francfort*, and the Emperor *Charles* in the Weſt [u]: They were alſo ſolidly confuted in that age by *Alcuinus* [x], by *Claudius Taurinenſis* [y], and by *Agobardus* Archbiſhop of *Lyons* in a peculiar Tract lately Reprinted by one of their own Church [z]: From which Authors the *German* and *Gallican* Churches refuſed to adore Images for divers Centuries after, as their own *Caſſander* proves [a]. Yea, in the twelfth Century, the Monks of *Sempringham* in *England* Decreed, *They would have no ſuperfluous Carving or Painting in their Monaſteries or Churches, for by minding thoſe things, the profit of Divine meditation, and the ſeriouſneſs of religious diſcipline is often*

[o] *Aug.* de Morib. Eccleſ. Cathol. l. 1.

[p] *Greg. Mag.* lib. 7. Ep. 109.

[q] Ib. l. 9. Ep. 9.

[r] Concil. *Nicæn.* 2. Act. 5. & 7.

[s] Cat. Roman. p. 415.

[t] *Platin.* vita *Adrian.* p. 121.

[u] *Aventin.* Annal. l. 4.

[x] *Hoveden.* Ann. par. 1. p. 405.

[y] *Wolfii* Memor. Lect. Tom. 1. p. 215.

[z] *Agobardus* de Imagin. §. 17.

[a] *Caſſand.* Conſult. de Imag. p. 592.

often neglected [b]. How then can this be either an ancient or a Catholick Doctrine which was not believed at all of old, and never was generally received by all Churches?

[b] *Monaſt. Ang.* Tom. 2. p. 725. An. Dom. 1148

Pariſh. I am glad to find this ſcandalous practice of adoring Images is forbid by Antiquity as well as Scripture, and will deſire you to paſs on to another point; that is, the invocation of Angels and Saints, for he ſaith, he is ſure that is an ancient practice.

Prot. Min. Tis certain that to commemorate the names of Saints and Martyrs, to praiſe God for them, and to make Orations to commend their Examples to the imitation of others, is very ancient; but all this Proteſtants do. But to call upon or addreſs Prayers to any Angels or Saints came not in, till the Church began to incline to Superſtition. *Irenæus* condemns the invocation of Angels, ſaying, *We muſt only pray to the Lord of all, and uſe the name of Chriſt* [c]. We muſt not (ſaith another) *adore Angels as Gods; for all our Supplications, Prayers, Interceſſions and Thankſgivings, are to be made to the Supreme God, by him that is the great High-Prieſt, and above all Angels; the living word of God* —— adding that *it is not rational to call upon Angels,* —— and that *to worſhip God by Chriſt, doth ſufficiently oblige them to ſerve us* [d]. And when ſome in *Phrygia* and *Piſidia*, afterwards were for worſhiping Angels, *The Council*

[c] *Irenæ.* adv. Hæreſ. l. 2. c. 57.

[d] *Orig.* in *Celſ.* l. 5. p. 233.

Council of Laodicea *there forbid men to pray to them* [e], which Canon was so plain against the practice of the Roman Church that one of their Authors changes the word *Angelos* into *Angulos* [f] by a manifest imposture: But though their Church kneel and pray to Angels, the ancient Christians declared, *They neither gave divine worship to Angels, nor divided their worship between God and them; they owned them to be more excellent than men, but yet counted them their fellow servants* [g]. The good Angels (say they) *whose honour is in God, will have no honour given to them* [h], and therefore they neither worshipped nor adored Angels, Archangels, Cherubims nor Seraphins [i]: And there was a sort of Hereticks called Angelics in those days, *because they were inclined to the worship of Angels* [k], which were rejected by the Catholick Church. And the invocation of Saints is of the same nature, being never used in the Primitive Church. They affirm in an ancient Council, *They know of no other mediator between God and Man but only Jesus Christ* [l]. *S.* John *said not, you have me, but Christ for your Advocate, he said not, ye have, but we have,* for he had rather count himself among sinners that Christ might be his Advocate, than make himself an Advocate, and be condemned for his pride [m]. *In this World we may help each other with our prayers and advice, but when we come before Gods throne, neither* Noah, Job *nor* Daniel *can pray for any, because every man must bear his own burthen* [n]; *we need not use any intercessors to God as we do to great men, for he*

[e] *Theodoret.* in 2 *Coloss.* Concil. *Laodic.* Can. 35.
[f] *Caranz.* in Concil. *Laod.*
[g] *Theodoret* therap. Ser. 3.
[h] *Lactant.* Inst. l. 2. c. 17.
[i] *Hieron.* ad *Ripar.* Ep. 53. Tom. II. ita *August.* in *Psal.* 34. Tom. VIII.
[k] *Epiphan.* Hæres. 60. *Aug.* Hæres. 39.
[l] Concil. *Antioch. Bin.* Tom. I. par. 2.
[m] *Aug.* in 1 Ep. *Joh.* cap. 2. ver. 1.
[n] *Hieron.* in *Gal.* 6.

he will grant any thing ſooner upon our own requeſt than upon the petitions of others [o]. Beſides, the moſt Ancient Fathers did not believe the ſouls of the righteous did enjoy the Viſion of God, nor would be in full poſſeſſion of the glories of heaven until the time of the reſurrection [p]: And therefore they could not properly deſire them to pray to God for them, eſpecially ſince they alſo held, *That even Saints departed knew not what the living do, no not their own Childrens condition* [q]; and why ſhould they pray to them who could not hear them? There were indeed ſome Rhetorical flouriſhes in the fourth Century, that gave encouragement to the Superſtition of after ages: But it was many years before *Ora pro nobis* got into the Church Offices. It was in the Eighth Century that one of their Popes ſaid, *he hoped by the interceſſion of the Saints to be delivered from the preſſing weight of his ſins* [r]. And it was but of late, that their Church adviſed men *to pray to ſuch Saints as* Thomas *of* Becket, *in order to obtain the remiſſion of their ſins* [s]: for of old they did not think the Saints could beſtow ſuch favours. *The Saints* (ſaith Pope Leo) *do not give but receive Crowns, from their courage we have examples of patience, not gifts of grace* [t]: Therefore the formal Addreſſes made to the Saints, and the great expectations from their interceſſions are effects of Superſtition, and never uſed by the Primitive Chriſtians.

[o] *Chryſoſt.* hom. in *Matt* apud *Damaſ.* parallel. lib. 2.

[p] *Juſtin Martyr, Irenæus. Tertul.* &c. paſſim.

[q] *Aug.* citat. in Gloſſ. interlin. *Iſai.* 63.

[r] Epiſt. *Paul* 1. An. 758. *Bin.* Tom. 3. par. 1.

[s] *Matt. Paris* An. 1173.

[t] *Leo Magn.* ap. *Caſſandr.* Conſult. p. 589.

Pariſh. But I remember he ſpake much of the early Veneration which the Chriſtians

ans payed to the Reliques of the Saints and Martyrs; for if the Saints in Heaven could not have helped them, they would not have adored their Reliques upon Earth.

Prot. Min. This is to prove one Falſhood by another; for, in the firſt Ages there was no Veneration paid to Reliques: We ſee the Apoſtles took no care to preſerve the Wood of the Croſs, which was pretended to be found on Mount *Calvary* three hundred Years after, by *Conſtantine's* Mother. The firſt Chriſtians buried St. *Stephen*, and it was near four hundred Year safter, that his Reliques were brought into the *Weſt*, where never any ſuch were ſeen before, and then they firſt pretended to work Miracles by them, greater than ever Chriſt did [a]. In the Primitive Times, they derided the Heathens for thinking that Chriſtians would worſhip the dead Body of a Martyr [x]. And when once the pretence of theſe Reliques working Miracles had gotten root, then the Fathers obſerve, That divers Cheats went up and down with feigned Reliques, and got money by ſhewing them to the People; yea the Bodies of Thieves were adored inſtead of Martyrs [y], and a door was opened to all the Deluſions that could be invented: ſo that at this diſtance of Time they are the wiſeſt men who doubt of all that are now pretended to be Reliques, and believe Intereſt hath invented the Miracles ſaid to be done by them.

[a] *Baron.* Annal. An. 416.
[x] *Euſeb.* Hiſt. l. 4. c. 15.
[y] *Sulpic. Sever.* Vita B. *Martini* c. 8. *Knighton* Chronic. Col. 2402.

Pariſh.

Parish. **He said, That the Blessed Virgin was declared the** Mother of God **by the third General Council of** Ephesus, **and hath been adored by all Orthodox Christians ever since?**

Prot. Min. The Decree of the Council of *Ephesus* was not designed for the honour of the Blessed Virgin; but whereas *Nestorius* asserted, there were two persons in Christ, and that the Human person who took Flesh of the *Virgin Mary*, was not the same person with Christ the Son of God. The Holy Fathers (to assert the truth of Christs being one person, by the union of the two Natures, Divine and Human) do declare, That the Blessed Virgin was the Mother of that Person who was both God and Man, and so ought to be called, *The Mother of God.* But for all this there is not one formal Prayer addressed to her, neither in that Council, nor in any of the Fathers for Four hundred years after Christ, though now the Addresses to Her are near one half of the Offices of their Church, which sufficiently shews, they have altered the Primitive way of Worship: For their own Authors confess it was near Twelve hundred years after Christ before there was any Preface in the Mass relating to the Blessed Virgin, being first put in by *Urban* the Second (*a*). And though many of the Ancient Fathers expound the Lords Prayer, and prescribe the daily use of it (*b*), not one of them expound the *Ave Mary*, or mention it as a piece of Devotion: And *Epiphanius* particularly

(*a*) An. D. 1186. Bin. Tom. II. par. 2. pag. 260.
(*b*) Cypr. Tertul. Augustin. Cyril. &c.

cularly reckons the *Collyridians* for Heretics, who made Oblations and celebrated Offices in the name of *Mary*, which he ſaith was a wicked and impious thing, contrary to the Scripture, and a Doctrine of Devils (*c*). *Her Body indeed* (ſaith he) *was pure, but not divine; ſhe was a Virgin, but to be honoured, not worſhipped; yea, ſhe worſhip'd him that took fleſh of her——— She was a choſen Veſſel, but ſtill ſhe was a Woman, her nature was not changed———Therefore let* Mary *be honoured, but the Father, Son and Holy Ghoſt worſhipped. Let none adore Mary, nor any Man, much leſs any Woman, this Myſtery belongs to God, neither Angels nor Archangels are capable of this glorification* (*d*). And ſetting aſide thoſe Feſtivals which concern our Saviour, as the *Purification* and *Annunciation*, the Feaſts of her *Conception*, *Aſſumption*, *&c.* are of late date, invented in the times of Superſtition and Ignorance: And pure Antiquity would have been amazed to have ſeen and heard of ſo many Images, Altars and Churches, ſo many Faſts and Feſtivals dedicated to her Honour, ſo many Gifts and Oblations, ſo many Prayers and Supplications given and made to her Service, by Men that ſtill have the vanity to pretend to be of *the* **Old Religion.**

(*c*) Epiphan. hæreſ. 78. pag. 468.

(*d*) Idem hæreſ. 79. p. 471, 472.

Pariſh. **He told me, You have a peculiar Notion of Antiquity, limiting it uſually to the firſt three or four Centuries; but even in that ſenſe they have very great advantage of you in their Latin Service:**

For

for the Offices have been performed in Latin in the Roman Church ever since the Apostles days.

Prot. Min. The first and earliest Ages of Christianity no doubt were the best, and if they would imitate them, we would not differ. But in this Point of Latin Service, they would put a gross Fallacy on us. The first planters of the Gospel at *Rome* did ('tis likely) make public Prayers in Latin, because that was the Language then understood by the Common people there, and if these Men followed their Example, their Prayers ought to be in Italian as *Rome*, and in Spanish, French, English, &c. in other Countries. The Apostles would have all men in public *pray with understanding*, and so as to be edified (*a*), and therefore they made Prayers in Languages that were generally understood; but they keep their Offices in a Tongue that is only known to the Learned, that so none can understand or be edified by them but a few Scholars, and they differ as much from the Primitive Christians, as from the Apostles in this; for the Fathers tell us, *The Greeks pray in Greek, and the Latins in Latin; and in like manner every one prays to God, and praises him as well as he is able in his own Dialect, and the Lord of all Languages hears them that pray in all Tongues, as if they spake the same words* (*b*). They blame Heretieks for using a few unintelligible Hebrew words in the Administration of Baptism (*c*), and condemn such as would use any Greek Hymns in the

(*a*) 1 Cor. xiv. ver. 15. & 26.

(*b*) Origen. in Celsum lib. 8.

(*c*) Iren. adv. hæres. l. 1. c. 18.

Countries where they ſpoke Latin (*d*): And where there lived people of divers Nations together, they allowed them all to praiſe Chriſt in their ſeveral Tongues (*e*). They tell us, That the People anſwered their ſhare of the public Liturgy, and always joyned with the Prieſt in it (*f*); and therefore it muſt then have been in the Vulgar Tongue. It cannot be denied, but the Greek Churches had their Offices in Greek, and we can prove not only that the *Armenians* (*g*) *Jacobites* and *Abaſſines* (*h*), have their public Prayers in a known Tongue at this day; but that anciently all Offices were celebrated in the Gothic (*i*), Sclavonic (*k*), and other Vulgar European Languages (*l*), even in Churches that held Communion with *Rome*: Yea, the very Popes, before Chriſtendom was enſlaved to them, allowed the Divine Offices ſhould be celebrated, and Sacraments adminiſtred in Cities where People of different Languages lived, according to their ſeveral Tongues (*m*), and permitted the *Greeks* to have their Greek Liturgy even in *Rome* it ſelf (*n*). Their own old Authentic Expoſitor affirms, *That in the Primitive Church Prayers were made in the Vulgar Tongue* (*o*): And a Cardinal of theirs hath declared, *It were more agreeable to S.*Pauls *Doctrine, and more to Edification, if it were ſo now in the* Roman *Church* (*p*); yet againſt the opinion and practice of the Apoſtles and Fathers, and of all the ancient Church, and againſt the Senſe of divers of their own Authors, this praying publickly in a known Tongue

(*d*) Ambroſ. Com. in 1 Cor. xiv.

(*e*) Hieron. Epiſt. 48.

(*f*) Chryſoſt. in 2 Ep. ad Corinth. Rom. 18.

(*g*) Rich. Septem caſtr. de Turc. fol. 48.

(*h*) Ludolf. Hiſtor. Æthiop. l. 3. c. 10.

(*i*) Walafrid. Strabo lib. 7.

(*k*) Æne. Sylv. hiſt. Boem. cap. 13. An. 900

(*l*) Aventini Annal. lib. 4.

(*m*) Innoc. 3. An. 1200. Decret. Greg. l. 1. Tit. 31. cap. 4.

(*n*) Paul 1. apud Bin. Concil. Tom. 3. p. 1.

(*o*) Lyra Com. in 1 ad Cor. xiv.

(*p*) Cajetan. Com. in eund. loc.

Tongue

Tongue is prohibited, and generally laid aside, and the people remain without either comfort, profit or devotion, all the while they are present at their prayers, meerly as a Mark of their Subjection to that Church, whose Will is an absolute Law, and who calls her New-devices by the improper name of *The Old Religion.*

Pariſh. **However he confidently affirmed, That notwithſtanding their Latin Maſs, the People are more devout with them, than at our Engliſh Communion Service, becauſe they are aſſured Chriſts natural Fleſh and Blood is in the Sacrament, which was the Opinion alſo of all the Ancient Fathers.**

Prot. Min. True Devotion conſiſts not in Croſſing, Bowing, and external Adoration, it lies in the Heart, which they ſhould not judge becauſe they cannot ſee; but if they could, in regard our People believe Chriſt to be truly and really preſent there, they would diſcern they are as deeply affected with this Myſtery as any of theirs; but ſince God knows this, it ſuffices us. And as their Opinion doth not tend more to the promoting Devotion than ours, ſo it is not ſo ancient by far as ours is: For they affirm, the ſubſtance of the Bread is gone after Conſecration: But the Fathers ſay, *Our Bodies are nouriſhed by the Bread and Wine* (a). *That after the divine Invocation it conſiſts of two parts, the one Earthly, the other Heavenly* (b). *That as to the material part it goes into the Draught* (c). *That it doth not*

(a) Juſt. Mart. Apol. 2.
Iren. adv. hær. l. 5. c. 2.
(b) Irenæus lib. 4. cap. 34.
(c) Origen. Hom. in Math. xv.

not mingle our Persons with Christ, nor unite our Substances; but consociates our Affections, and confederates our Wills (d). The Fathers call it, *The Figure of his Body* (e), *The Memorial of his Body and Blood* (f), and (even after Consecration) *The Antitypes of his holy Body and Blood* (g). And they teach, *That to take the eating Christs Flesh, and drinking Christs Blood,* (as the Jews did *John* vi. and these Men now do) *according to the Letter, makes it a killing Letter* (h). They observe, that *Our Lord calls himself the Bread of Life, and the Bread his Body, giving to his Body the name of its Symbol, and to its Symbol the name of his Body* (i). He was then a Heretic who maintained a Substantial change in the Elements after Consecration: And he was thought Orthodox, who denying that kind of change, held, *That the Mystical Symbols after Consecration do not pass out of their own nature, but remain in their former substance* (k). They tell us, *Christ called it his Body when he gave the Sign of his Body* (l); And bring in our Saviour saying to his Disciples, *Ye must understand spiritually what I have said to you, you are not to eat this Body which you see, nor to drink that Blood which shall be shed by those that Crucifie me* (m). Pope *Gelasius* also, near Five hundred years after Christ, affirmed in his Book against the *Eutychians, That the substance of the Bread and Wine remained after Consecration* (n). And this Change was not expressly affirmed in the East till near Eight hundred years after Christ

(d) Cypr. de Cœn. Dom §. 6.
(e) Tertul. in Marc. lib. 4.
(f) Euseb. demonstr. Evang. l. 1. c. 10.
(g) Liturg. D. Basil. pag. 169.
(h) Orig. in Levit. hom. 10.
(i) Theod. Dial. 1. cap. 8.
(k) Idem Dial. 2.
(l) Aug. contr. Adiamant. T. 6.
(m) Aug. Com. in Psal. 98. Tom. viii.
(n) Binii Concil. Tom. II. par. 1. Baronii Annales Anno 497.

Christ (o); nor writ for by any Author in the West till *Anno* 818 (p); And immediately it was confuted and writ against by *Bertram*, and *Rabanus Maurus*, who calls it an Error and a false Opinion (q): Nor was it defined at *Rome* till above One thousand years after Christ (r). But I would gladly know what power the Church had to determine this matter, when both Scripture (as you before shewed) and Antiquity (as I have now proved) were against that Opinion: *Scotus* said, There was not enough in Scripture to prove this Opinion without the Authority of the Church; *Cajetan* also (s) and *Bellarmin* both believe so (t). *Cusanus* owns, that some of the Ancients did not believe, that the Bread in the Sacrament was transubstantiated or changed in nature (a). *Scotus* says, it was not made an Article of Faith till the *Lateran* Council (b): And Bishop *Tunstal* seems to make it a Question, Whether it had not been better to have left it still undefined (c)? How then can this New and unnecessary Opinion be an Ancient Catholic Doctrine?

(o) Bellarm de Euch. l. 1. c. 1.
(p) Idem de Script. Eccles. in Paschas. Radb.
(q) Rab. Maur. Ep. ad Heribald. c. 33.
(r) Tempore Greg. 7.
(s) Cajetan. Tom. 3. qu. 75. art. 1.
(t) Bellarm. de Euch. lib. 3. cap. 23.
(a) Cusan. Exercit. l. 6.
(b) ap. Bellarm. de Euch. l. 3. c. 23.
(c) Tonstal de verit. Corp. & Sang. Christi in Euch.

Parishion. **You cannot imagine how he despises our Sacrament, as if it were meer eating and drinking common Bread and Wine; but magnifies their Mass as being the exact imitation of Christ and his Apostles way of celebrating this Mysterie.**

Prot. Min. It is very Irreligiously done of him to scoff at our Administration, since we use the same

same matter, and say the same words that Christ did, and give it to all in both kinds, according to his Institution, whose directions we follow much more exactly than they, who have chosen divers thin Wafers instead of one Loaf, and whisper the words of Consecration in an unknown Tongue, and cut off one half of this Sacrament by denying the Cup to the Laity, contrary (as they confess) to Christs Institution, and to the Apostolic and Primitive practice, and therefore indeed their Sacrament (not ours) deserves to be despised: And that you may see how contrary they are to Antiquity in this taking the Cup from the People, I would have you consider that the Ancients say, *One Cup is distributed to all* (d), and *that Women as well as Men drank of it* (e), as also, *that none were prohibited to drink of the Blood of the Christian Sacrifice* (f), *because they could not expect the People should lay down their lives for Christ, if they gave him not his Blood before the Battel* (g). But their own Authors suffice to prove this; *Baronius* grants it was so in the Apostles days (h), and continued so for near Eleven hundred years after their time (i). Their own Editions of the Councils shew, the People had the Cup in the time of the Council of *Laodicea* (k): And that a Bishop in a general Council was censured for providing too little Wine for the People who communicated (l). And in a Western Synod those are accursed *who gave the People Grapes instead of Wine* (m). Pope *Leo* decreed none should be permitted to receive the Bread

(d) Justin. Mart. apol. 2. Ignat. epist. ad Phil. adelph. Chrysost. hom. 18. in 2 Cor.

(e) Optat. Milev. lib. 1. p. 40. Nazianz. de Gorgonia sorore.

(f) Aug. quest. in Levit. c. 57.

(g) Cyprian. lib. 1. ep. 2.

(h) Annal. Baron. an. 57.

(i) Idem Append. ad An. 1118.

(k) Binius Tom. II. par. 1. pag. 285.

(l) Concil. Chalced. Act. 10.

(m) Con. Bracar. 3. Can. 2. An. 675.

Bread without the Cup, as the *Manichæan* Heretics then did (*n*). Pope *Gelasius* counts it a horrid Sacrilege to divide the Sacrament, and to receive one part without the other (*o*). Yea, Pope *Urban* the Second in a Council ordained, *That the People should receive the Bread by it self, and the Cup by it self* (p). *Cassander* shews, that the *Greeks* do receive in both kinds at this day, and that they did so in the *Roman* Church for a Thousand years together; Their old Missals directing the Archdeacon to give the Cup to such as the Bishop had given the Bread (*q*). And after all comes that audacious Council of *Constance*, and saith, *That Notwithstanding the Institution of Christ and the Primitive usage was otherways, yet hereafter none but the Priests should receive the Cup* (a). And upon this they ground their gross alteration in the Administration: But this is not all the difference between the Primitive Sacrament and theirs: Of old, such as did not Receive were turned out of the Church (*b*): Among them they stand by and gaze at the Priest, who for the most part receives alone, which was forbidden in the Ancient Church (*c*). Among the genuine Fathers we read of no elevating the Host, for the People who do not communicate, to adore it; No carrying it through the Streets in pompous Processions; No taking Money for saying this Office for Persons deceased or absent: Then it was only a commemoration of Christs Sacrifice on the Cross; Now it is made that very Sacrifice, and said to be propitiatory for the

(*n*) Leo. Magn. Ser. 4. de Quadrag.

(*o*) Apud Bin. Concil. Tom. II. par. 1. pag. 465.

(*p*) Concil. Clermon. Can. 28. An. 1096.

(*q*) Cassandr. Consul. de pace artic. 22.

(*a*) Consil. Constant. Sess. 13. An. 1413.

(*b*) Durand. rational. lib. 4. cap. 53.

(*c*) Concil. Nanner. cap. 39.

the Quick and Dead, and available to fetch Men out of a Purgatory which the Fathers never heard of. All this may be clearly made out, but that it would not ſute with our deſigned brevity: And if they ſtill have Confidence enough to overlook their own monſtrous Variations from the Primitive pattern, and deſpiſe ſuch as cloſely follow it, their Pride will not hide their Errors from judicious Eyes, nor their Contempt hurt ſuch as do not deſerve it.

Pariſhion. **This Gentleman Brag'd extremely of their agreement with Antiquity, in obliging all people to Auricular Confeſſion; affirming, that we have left off this Primitive Mage, and thereby opened a Door to all kind of Looſneſs.**

Prot. Min. Boaſting of their own Way, or charging ours without proof, ſignifies very little. The Confeſſion uſed in the Primitive Church was not whiſpered to a Prieſt, but made before the whole Congregation; nor was it practiſed by all Chriſtians at ſet times, but only by ſuch as had fain into ſcandalous Sins, as may be proved by innumerable places (*d*); And particularly by that of S. *Ambroſe*, who asks the Sinner, *Doſt thou diſdain to Confeſs in the Church to appeaſe the Almighty, and gain the Suffrages of the good People to plead for thee? Nothing is ſo ſhameful there as not to Confeſs* (*e*). Now this hugely differs from that cuſtomary and private Confeſſion to a ſingle Prieſt, uſed in the Church of *Rome*. And divers of the Fathers ſpeak very ſlightly of Con-

(*d*) Tertul. Apol. cap. 39. Cyprian. lib. 3. ep. 15. Sozom. hiſtor. lib. 7. cap. 16.

(*e*) Ambroſ. de pœn. lib. 2. cap. 10.

Confessions made to Men. S. *Chrysostom doth not require us to accuse our selves to others, but to reveal our ways to the Lord* (f). S. *Augustine* saith, *What have I to do with Men, that they should hear my Confessions, as if they could heal all my Griefs* (g). The *Abassines* (among whom there are many Remains of Primitive Antiquity) do not think the particular Confession of Sins to a Priest was instituted by God, or is necessary to a Pardon (*b*). And they wrong us in saying, We have left off the Primitive Usage, for we do advise Men under trouble of Mind for some private Sin, and such as lye on their Death Beds, to Confess their Sins to a Priest; and we oblige notorious and scandalous Offenders to confess their Faults openly before the Church, as they did of Old: Only we do not make this a Sacrament as they do, nor make it absolutely necessary for all Men, at Set-times in every year, to Confess into a Priests Ear, as if no Pardon or Salvation could otherwise be obtained, since we know it is not of Divine, but Ecclesiastical Institution: And therefore in divers Ages and places it hath been variously practised. At first it was generally made publickly before all: Then in some Churches there was one Priest chosen to hear Confessions, but upon some ill consequences of that way, it was abolished by *Nectarius*, Bishop of *Constantinople*, and every Man left only to confess to God (*a*). And many years after, the People were at liberty either to confess only to God, or else to a Priest also, if they pleased, provided

(f) Chrysost. in Hebr. hom. 31. Tom. 4.

(g) Aug. Confess. lib. 10. cap. 3.

(*b*) Ludolf. histor. Æthiop. l. 3 c. 6.

(*a*) Socrat. hist. lib. 5. cap. 19. Sozom. hist. lib. 7. c. 16.

vided they expected pardon only from God, and directions how to Repent from the Priest (*b*). And in *Gratians* time Men were not obliged to confess to a Priest, no not in the Church of *Rome* (c). Yea, *Aquinas* acknowledgeth this was never made necessary there, till *Innocent* the Third imposed it Twelve hundred years after Christ (*d*). And the later Casuists think it is better to say, It was instituted by a Tradition of the Universal Church, than by the Authority of the Old or New Testament (*e*). Yet you see the Universal Church never did agree as to this practice, which indeed may be of good use in some cases; but to force it on all as necessary to Salvation, is a departing from the Ancient Usage. Nor is it any check to Sin, as it is managed in the *Roman* Church, where we may complain as an old Council doth, *That mens Repentance is not performed according to the Canons, but in a base manner, for so often as they sin, so often they require to be absolved by the Priest* (f). The Rich get off for a little Money, and the Poor with some slight Penance, and that encourages them to sin again, since they can so easily be forgiven. Not one in a thousand reforms any one Crime by this means, and it tends rather to increase the Wealth and the Authority of the Priests, than to mend the Manners of the People; so that it is neither ancient nor useful, and for those two Reasons we leave Men at liberty, unless in some extraordinary Cases.

(*b*) An. 813: Concil. Cabilon. 2. Can. 33. Bin. Tom. 3.

(*c*) Grat. de pœn. distin. 1. cap. 89.

(*d*) T. Aquin. in 4. lib. Senten. dist. 17.

(*e*) Jo. Semec. de pœnit. dist. 5.

(*f*) Anno 589. Conc. Toletan. 3. Can. 11.

Parish-

Parishion. **He labour'd to perswade me, that all their Penances and Methods of Satisfaction imposed upon Offenders, and also their Indulgences granted to Penitents, are an exact imitation of the Discipline of the Primitive Church.**

Prot. Min. If you were so well acquainted with the Ancient Discipline, and their new Devices, as to be able to compare them, you would admire at his confidence; but you may trust this short account from me: The Primitive Penances consisted in suspending Men for some time from Communion with the Faithful in the highest Offices of Religion, especially the Holy Sacrament (*a*), and they were always performed in publick; The Penitents having a distinct place in the Church (*b*), and a Habit different from other Christians, wearing Sackcloth and being Barefoot, and sometimes Shaven (*c*), with Prostration and many Tears, begging the Prayers of all good People (*d*). In private also they spent their time, not in Secular business (*e*), but in Devotion and Mortification, in strict Fasting, and great Austerities, bewailing their Offences, and giving proof of their Resolutions to amend their Lives, and this for one, two, or more years, according to the nature of their Crime. And the ancient Indulgences were no more, but a relaxation of the time of these Severities, granted them without any Money, by their own Bishop only (*f*), who knew their state, and was fit to judge of the sincerity and sufficiency of their Humi-

(*a*) Sozom. hist. lib. 7. cap. 16.
(*b*) Balsamon. not. in Concil. Nic. 1. Can. 11.
(*c*) Concil. Agath. Can. 15.
(*d*) Tertul. de pœn. cap. 9.
(*e*) Rhegin. de Eccles. disc. l. 1. cap. 313.
(*f*) Apostol. Can. 12. & 13. Concil. Ellib. Can. 53. Antiochen. Concil. Can. 6.

Humiliation and Repentance (g). All which was purely designed to bring Offenders truly to Repent, and to warn others not to offend: But the Penances imposed by the *Roman* Church are performed in private, and are generally very slight, and no way tending to shame the Sinner, or Cure the Vice: Such as *Fasting* a few days extraordinary from some kinds of Meat, saying longer or more Prayers than usual, going in Pilgrimage to pretended Religious places, or (which is most common) giving a sum of Mony to the Confessor, or to some Church or Monastery. And though the persons are as Merry, and in all other things use as much freedom as any other Men, shewing no signs of Sorrow for the past Crime, nor giving any testimony of Intentions to amend, they are absolved by their Ghostly Father, and made believe they are now clear from sin: But how the Holy Fathers of Old would have liked this, you may guess by these few Sayings, *The number of Offenders increase, when they are made to hope they can buy off the Guilt* (h). *He relies on no good hopes — who thinks to escape, not because he is Virtuous, but because he is Rich* (i). *If you would give all you have, and do not forsake your sins, you are sadly deceived, for you lose your Money and get no Pardon* (k). And for *Indulgences*, they are now engrossed wholly by the Pope, who sends Men into all Bishops Dioceses to sell them, the Sellers being meer Strangers to the Purchasers, the Scandal of which vile Traffick gave the first occasion

(g) Concil. Laodic. Can. 2.

(h) Arnob. adv. gent. lib. 7.

(i) Salv. ad Eccles. Cathol. lib. 1.

(k) Augustin. hom. 2. Tom. 10.

occasion to the Reformation: But for their Original, Nature and Effects, take that in their own Authors words: *There is nothing for Indulgences in Gods Word*(l). They were not made known by the Scripture, but by the Authority of the *Roman* Church, and of the Pope, which is greater (m). *They began but under* Gregory *the First, and after him the Crop of Indulgences increased by degrees, so that many afterwards reaped no small harvest of them*; *One of the first being* Boniface *the Ninth, in whose time these Pardons were not only granted with a liberal hand, but* (as *Platina* writes) *frequently sold as common Ware.* Alexander *the Sixth also instituted a Jubilee, and set up this practice in all Countries, and almost in all Towns for his own profit, as well as for the benefit of Christian People*——— And in the same place, ———*Till People had for some time been terrified with Purgatory, none sought for Indulgences, for all the credit of them depends on this* (a). And for the effects of them, an Old Historian of their Communion observes, that when Pope *Innocent* granted Indulgences to those who would go into the Holy Land, *The Monks preached, that whoever was guilty of any sin, though it were Parricide, Incest, or Sacriledge, he was absolved from the guilt and punishment of these Crimes as soon as he had taken upon him the Cross, which Doctrine being variously construed, opened a wide gap to all Iniquity; for many took occasion from hence, first to murder their private Enemies, and*

(l) Durand. lib. 4. dist. 20. qu. 3.
(m) Sylvest. Prier. adv. Lutherum.
(a) Polyd. Virgil. de invent. rer. lib. 8. cap. 1.

and then to list themselves for the Holy War (b). So that the learned and pious Men of their own Church esteem them a Novel Device, and look on them as a great scandal to their Religion; and can these be imitations of pious Antiquity?

(b) Aventin. Annal. lib. 7. p. 530.

Parishion. **You seem to grant the Doctrine of Purgatory is somewhat older than the practice of Indulgences: But this Gentleman saith, All the Holy Fathers did believe this Third place as firmly as they did Heaven or Hell, and he seemed very earnest on this Point, because Their Masses for the Dead, and Oblations from dying Persons, as well as Gifts from their Friends, which bring them in much advantage, do all rely on this Foundation.**

Prot. Min. The Ancient Fathers frequently mention Heaven and Hell, but we never meet with any thing of Purgatory in any of them but *Origen*, who confesses he took his Notion from the Heathen Philosophers (c), and was (for this very Opinion) condemned as a Heretic in the Fifth General Council (d). But the Orthodox Fathers hold Principles which utterly subvert the very Notion of a temporary purging Fire to cleanse us after this Life, they say, *When we go from hence there is no more place for Repentance or Satisfaction, mens Sins being either remitted or retained here* (e). *After the Night of this Life there is no purging* (f). *Our Estate cannot be changed after Death* (g). *It is not possible for him*

(c) Orig. in Celf. lib. 5.
(d) Apolog. Græcor. in Consil. Basil.
(e) Cypr. ad Demetr. §. 22.
(f) Nazianz. in Pasch. Orat. 42.
(g) Epiphan. hær. p. 223.

him to find any comfort in the next World, who is not cleanſed from his ſin in this World (h). And S. *Salvian* very plainly declares, that *if a Son were ſo pious, that to eaſe his Fathers pains, he would give moſt of that he left him, it would do no good* (i). Yea, it happens, that one of their own Popes either never knew this Tradition of *Purgatory*, or elſe had forgot it; for he writes, *That he had read of the right Hand, and of the left, but knew of no third place* (a). And he alſo declares, Chriſt gave no power to his Church to Abſolve any man after he was dead (*b*). S. *Auguſtine*, who relates it as the fancy of ſome, that there might be ſome purging by Fire, adds there, *That he doth not confirm that Opinion, though he do not go about to confute it* (c). And he elſewhere ſaith, *There are two Habitations, the one in eternal Fire, the other in an everlaſting Kingdom* (d). *There is* (ſaith he) *no Middle place wherein you can put Infants* (e). And in many places of his Works, he lays it down for an undeniable Principle, *That as Death leaves us, Judgment ſhall find us; and as we go out of this life, we ſhall be found in the next life* (f). *Nor can any thing help us then, which we did not do while we were here* (g). All which places are perfectly irreconcileable with the preſent Doctrine of the *Roman* Church about *Purgatory*; which indeed is a late Device, grounded on fabulous Legends, told in an ignorant, ſuperſtitious, and credulous Age: And about Five hundred years ago an

(*h*) Chryſoſt. in Gen. hom. 5

(*i*) Salv. ad Eccleſ. Catholi. lib. 3.

(*a*) Gelaſii Epiſt. 7. Bin. Tom. 2. par. 1. pag. 474.

(*b*) Ibid. p. 504.

(*c*) Aug. de Civ. Dei, l. 21. c. 34.

(*d*) Id. de Verb. Ap. Serm. 18.

(*e*) Idem Serm. 14.

(*f*) Aug. ad Heſych. Ep. 80. Idem de Temp. Serm. 85.

(*g*) Idem de Verb. Dom. Serm. 21.

Historian, who was of the Communion of the *Roman* Church, tells us, *That* (in his time) *some affirmed there was a Purgatory* (h). And long after Cardinal *Fisher*, Bishop of *Rochester*, saith, *There is little or no mention of Purgatory among the Ancients, and it is not believed by the Greeks at this day*——adding, *That it was not much older than Indulgences* (i): So that this Opinion which the modern *Roman* Church makes an Article of Faith, is neither true nor ancient, and is maintained only for that Reason for which it was first devised, that is, to fright Men into giving liberally to the Church to pray them out of these Imaginary Torments, the hopes of escaping which by Gifts at their Death, I fear encourages many to go on in sin all their life, and betrays them into the real and endless Torments of Hell-Fire at last, which is a sad Consideration for the defenders of this Doctrine.

(h) Otto Friingen. Chron. l. 8. cap. 26. An. 1146.

(i) Roffensis apud Polyd. Virgil. lib. 8. cap. 1.

Parishion. **He told me, The Prayers of their Clergy are much more effectual than those of our Ministers, because they are all Unmarried, and live in a state of greater perfection; adding, That their Secular Priests by the Vow of Single life, and their Regulars (that is, Friers and Nuns) by that Vow and two more, of Poverty and Obedience, come far nearer the Primitive Pattern than those, whom we call Clergy, can pretend to do.**

Prot.

Prot. Min. In the Primitive times the Clergy were left at liberty, either to Marry or not, as they are with us, and when ſome more zealous than wiſe laboured to get Single life impoſed on the Clergy in the firſt great Council: *Paphnutius* ſtood up and told them, The Apoſtle had left Marriage free, and to prohibit it to the Clergy would be an unreaſonable Yoke, and a dangerous Snare to many (*a*); whereupon the Motion was then quaſhed, and the *Grecian* Prieſts continue to enjoy the liberty of Marriage to this day. It is a very Ancient Council which ſaith; *If any man make ſuch a diſtinction between the married and unmarried Prieſts, that he will not receive the Communion from a married Man, let him be accurſed* (b). Yea, divers eminent Biſhops of old were Married, the Father of *Polycrates* (c), *Chæremon* Biſhop of *Nilus*, *Phileas* Biſhop of *Thmuita*, *Spiridion*, *Gregory Nyſſen*, *Gregory Nazianzen*, both Father and Son, *Hilary* of *Poictiers*, and many others (*d*). The ſixth General Council condemns the Cuſtom of the *Roman* Church, in impoſing a Vow of Single life on Prieſts and Deacons (*e*). And though the *Roman* Church uſed all means to force this Vow upon the Weſtern part of the Chriſtian World, yet in *France* Prieſts of old were allowed one Wife (*f*). And in *Germany*, when the Pope laboured to bring in Single life there, almoſt Nine hundred years after Chriſt, it was oppoſed by *Huldric* Biſhop of *Ausburgh* in a very learned Epiſtle (*g*). And *Aventinus* aſſures

(*a*) Socrat. hiſtor. lib. 1. cap. 8. Sozom. lib. 1. cap. 22.

(*b*) Concil. Gangr. Can. 4. An. 361.

(*c*) Euſeb. l. 5. cap. 23.

(*d*) Beveregii Annot. in 5. Can. Apoſtol. pag. 118.

(*e*) Concil. 6. Conſt. Can. 13.

(*f*) Capitul. l. 7. cap. 93. & cap. 353.

(*g*) Wolf. Memor. lect. Tom. 1. An. 861.

us, that Priests then had Wives in that Country, as well as Lay-men (*h*); he also highly censures *Hildebrand*, who above One hundred years after laboured by ill means to bring in *that foolish and new Doctrine, and pestilent Heresie of making the Clergy renounce their Wives* (i). The *English* Clergy also had Wives, if they pleased, till (as our Historians tell us) *this* Hildebrand *removed married Priests from celebrating divine Offices, forbidding Lay-men to hear their Masses, without any Precedent, and* (as many thought) *out of an inconsiderate Prejudice, against the Opinion of the Fathers, which gave so great a Scandal, that no Heresie did ever more sadly divide the Church* (k). *Yet he could not effect it here, till the Cardinal of* Crema, *about Fifty years after in the Morning forbid Priests marriage in a Council at* London, *and at Night was taken with a Lewd woman*; a thing indeed (saith the Historian) very scandalous, but it cannot be denied, and ought not to be concealed (*l*): They are Monks who relate the story. And how much this Vow of Chastity conduces to increase the Holiness of the present *Roman* Clergy, and adds to the efficacy of their Prayers, one of that Church shall speak for me: *It is sufficiently manifest how far the Monastic life is degenerated from its first Original——— Their Religion is turned into Superstition, and an empty shew of Piety, their Riches have choked their Devotion ——— so that you cannot find more licentious and prophane Lives any where than*

(*h*) Aventin. Annal. l. 4. An. 940.

(*i*) Idem Annal. lib. 5. circ. An. 1080.

(*k*) Radulphus de Diceto. An. 1074. Matth. Paris item An. 1074. pag. 9.

(*l*) Jorvallensis inter decem Script. Col. 1015. Knighton ibid. Col. 2382. & Math. Paris. An. 1125.

than in ſome Monaſteries (a). As for the other two Vows, their Poverty is meer Hypocriſie; for their main buſineſs this ſix or ſeven Hundred years hath been to get Money by all kind of Artifices, which they have plenty of in Common, and every Single man enjoys affluence under the pretence of having no propriety. And as to their Obedience, it prepares them to execute even the moſt deſperate Commands of their Superiours, and makes them dangerous to all who are not their Friends. Nor can they ſhew theſe Vows were ever univerſally impoſed in the Ancient Church: So that if they glory of theſe things, they glory in their Shame, and call their Novel Uſurpation on that liberty which Chriſt gave his Miniſters, by the falſe, but ſpecious Title of an Ancient and Catholic Tradition: And after all, the Proteſtant Clergy, both Married and Unmarried, do generally live more regularly and ſoberly than any ſort of their Clergy do, and conſequently that God who heareth not Sinners will ſooner receive their Prayers, than thoſe of ſuch whoſe wantonneſs is aggravated by moſt grievous Perjury.

(a) Caſſandr. Conſult. art. 25. mihi pag. 608.

Pariſhion. **But he gave one notable proof of the Holineſs of their Prieſts, becauſe they can caſt out the Devil out of thoſe who are poſſeſſed, as the Apoſtles and Primitive Paſtors did, which thing our Miniſters do not pretend to.**

Prot. Min. It is ſome Queſtion, whether there be any Perſons now that are really poſſeſſed; and it is certain that divers Impoſtures of this kind have been diſcover'd to have been carried on by the *Roman* Emiſſaries for their own advantage, and therefore though this be a time in which ſuch miraculous Operations done to the ſatisfaction of judicious and inquiſitive Perſons might be of great uſe, they are rarely pretended to by the Romaniſts of late. And we know this power of Caſting out Devils was a temporary gift like thoſe of Tongues, Healing the Sick with a Touch, &c. which were all to ceaſe, when the Goſpel was once planted; whence S. *Auguſtine* ſaith, *Miracles were neceſſary before the World did believe, that it might believe* (b). And again, *When the Catholic Church was ſpread over the whole World, and eſtabliſhed, Miracles were not permitted to continue, leſt our minds ſhould always ſeek after viſible things* (c). Wherefore in the fourth Century, thoſe who pretended to power we e accounted Impoſtors; for S. *Hierom* tells us this, that *ſome fooliſh men in his time feigned Combats with the Devil, that they might be thought workers of Miracles among the ignorant, and get Mony from the Vulgar* (d). Thoſe honeſt Fathers knew, *That when the Faith was increaſed, Miracles were to ceaſe, becauſe the Apoſtle ſaith, They were wrought for the ſake of Unbelievers* (e). *And they only were to do new Miracles who had new Doctrines to preach* (f). *New Revelations whether of the Law*

(b) Aug. de Civ. Dei lib. 22. cap. 8.

(c) Idem de verâ Relig. cap. 25.

(d) Hieron. ad Ruſtic. ep. 4.

(e) Sedulii Com. in 1 Cor. xiv. 22.

(f) Greg. Magn. hom 4. in Evang.

Law or Gospel needed new Miracles, but for the old Doctrines of both, none are now necessary (g). So that we Protestants who keep close to the Old Religion, taught by Christ and his Apostles, and sufficiently confirmed by real and well attested Miracles, do not pretend to work new Miracles; and they who boast of this power, give a great suspicion they have a new Religion to advance. We grant there was in the Primitive Ages, though no distinct order of Exorcists (as now in the *Roman* Church) yet a power of Casting out Devils, but in the fourth Century *Exorcising was no more than Catechizing the newly Baptized, and putting Principles into them contrary to those Tenets they held while they served the Devil.* Hence *Balsamon* expounds *Exorcising*, in the Council of *Laodicea*, to signifie *Catechizing the Unbelievers* (a), and *Harmenopulus* on the Council of *Antioch* expounds *Exorcists*, *Catechists* (b). So S. *Cyril* advises his People *to make haste to Catechizing, and with diligence to attend to the Exorcisms*——— which he saith, *are divine, and gathered out of Gods Word* (c). And this kind of Exorcising is used with great constancy and care by our Clergy; but to pretend falsly to a miraculous gift, which ceased long since, and to lay a bold claim to one of these gifts when we have no shadow of the rest of these gifts, which ought to remain now as well as Casting out Devils; This we dare not do, for we do not follow cunningly devised Fables: Yet we can prove that by the

(g) Feri C ment. in lib Judic.

(a) Balsam. an not. ad Con Laod. Can. 26

(b) In Conci Antioch. Can 10 epit. Can. Sect. 1. Tit. 9.

(c) Cyril. Hie ros. præf. ad Catech. pag. 4 & 5.

Prayers and Faſtings of our Miniſters, many have been delivered from odd and grievous kinds of Diſtempers; but we aſcribe this not to our Sanctity, or the merit of our Prayers, but to the infinite Mercy of Almighty God; nor do we call all the Diſtempers, of which we cannot tell the Cauſes, poſſeſſions of the Devil, to magnifie our performances, when by good natural Means and Prayers the Perſon is reſtored. But I hope you will not think their confidence to be an Argument they are in the right, nor conclude from our modeſty we are in the wrong.

Pariſhion. **I admire how they can have the Forehead to boaſt ſo openly and conſtantly, that all the Holy Fathers, and all the Ancient Councils are on their ſide, in every point diſputed between them and us, when the contrary is ſo manifeſt, that I am apt to think their Learned men cannot but know they evidence againſt them.**

Prot. Min. There is an undeniable proof of their knowing the genuine Fathers are againſt them, from their dealing with thoſe Ancient Writers, in whoſe names of old there were near 200 Treatiſes put out, which *Sixtus Senenſis*, *Bellarmine*, *Poſſevine*, and other learned Romaniſts confeſs to be ſpurious; and yet divers of their Modern Writers in this Controverſie quote theſe forged Authorities againſt us, as is largely made out by divers hundred of Inſtances in Dr. *James* his learned Treatiſe *of the corruption of Scrip-*

Scripture, Councils and Fathers (a). Secondly, Thoſe Works of the Fathers which are genuine and make againſt them, they make no ſcruple to corrupt, by adding, leaving out, and altering Words and Sentences in their late Editions of them, of which the aforeſaid Author hath given fifty Examples (*b*). And the fraud of ſuppreſſing one whole Epiſtle of S. *Chryſoſtoms* which confutes Tranſubſtantiation, hath been lately made out by a learned Pen (*c*). Thirdly, and eſpecially, This is clear from the myſtery of their Expurgatorian Indexes, by which they blot out, correct, enlarge, or alter all ſuch Sayings of Ancient Fathers and other Catholic Authors, as ſeem to oppoſe their Churches Opinions, and as a ſecret Committee of packt Inquiſitors thus fits the Copies for the Preſs, ſo they are printed, ſold and read in all Countries of the Roman Communion: ſo that whoever ſells or reads any other Editions but thoſe which are ſo purged, is in danger of the Inquiſition (*d*). And in this point the Junćto of Cenſurers have taken ſuch ſtrange liberty, that in *Bertram*'s Book they read *Inviſibly* for *Viſibly* (*e*). And many ſuch like alterations they have made in other Authors, of which innumerable Examples are collected to our hands. It was intended by the contrivers of this Device, that the Cenſurers and Inquiſitors ſhould keep the directions for theſe Alterations ſecret, and not communicate Copies of them to any Body (*f*). But by Providence the Index of *Spain* fell into Proteſtant hands at the taking of *Cales*,

(*a*) Dr. *James* Baſtardy of falſe Fathers, Par. I. for 70 Pages together.

(*b*) Ibid. Corrup. of the true Fathers. Par. II.

(*c*) Appendix to the defence of the Expoſ. of the Doctrine of the Church of *England*, 1686.

(*d*) Dr. *James* of *Indices expurg.* Par. IV.

(*e*) Index expurg. Belg. pag. 57.

(*f*) Diploma Regis Hiſpan. in Indic. Belgic. Præfat. pag. 38.

Cales, and those of *Belgium* and *Rome* were both at last procured with much difficulty, and are now made public to the great shame of those, who out of a distrust of their Cause, dare not let the Ancients and others speak their own sense, but suppress the Truth, and suborn false Witness to support their Novel Opinions; and we may say to them of *Rome* as *Arnobius* did to their Ancestors, *To intercept Writings, and strive to conceal a public Evidence, is not to defend the Gods, but to fear the testification of the Truth* (g). However while *They* admire this policy, and *Sixtus Senensis* in his Epistle to Pope *Pius* the Fifth, commends him highly *for purging and cleansing all Catholic Writers, and especially the Writings of the Fathers* (h). *We* think it a sufficient evidence of their being convinced, that genuine Antiquity is not on their side. And I hope you are now so fully satisfied of this, that you will never be catch'd in this detected Snare.

(g) Arnob. adv. gent. lib. 8.

(h) Sixt. Senens. ep. dedic. præfix. Bibliothecæ.

Parishion. **Sir, I heartily thank you for this great Trouble, and I am abundantly satisfied, that their boasting of Antiquity is groundless and vain, and also that our Religion agrees with pure and Primitive Christianity, as well as it doth with Holy Scripture, and therefore I resolve never to forsake it, being now fore-armed and prepared for the assaults of any that shall attempt to seduce me hereafter.**

Prot.

Prot. Min. I could have made this out in more particulars, and given you many more Inſtances under every one of theſe Heads; but theſe few of the plaineſt are eaſier to be remembred, and I have no time now to enlarge: Therefore I ſhall Conclude with that Cenſure of one of their Inquiſitors upon the Opinions of Proteſtants, who ſaith, *It is the moſt pernicious of all Hereſies, for ſome ſay, it hath continued ever ſince Pope* Silveſter's (that is, *Conſtantine's*) *time*; *and others affirm it hath been ever ſince the time of the Apoſtles* (a). We deſpiſe Cauſleſs Names, for we rejoyce with S. *Paul*, *That after the way which they call Hereſie, ſo worſhip we the God of our Fathers* (b). We neither need nor uſe any Artifice, but appeal to Scriptures, to Councils and Ancient Doctors, in their plain and natural ſenſe: We deſire all Perſons to read and examine our Arguments and Reaſons, our Proofs and Authorities taken from thence; whereas They (out of a ſenſe of the weakneſs of their Cauſe) prohibit Bibles and Controverſies of Religion in the Vulgar Tongue in Catholic Countries (c), or allow them with great Caution only to ſome perſons. And here they permit not their Proſelytes to read thoſe that are writ on our ſide, nor to exerciſe their Reaſon or Judgment in any of theſe Diſputes; which methods are indeed very politick, but to all conſidering Men, they do very much diſparage their Cauſe, and render it highly ſuſpicious; ſo that I hope you will be in no danger to be drawn in to exchange our truly Ancient, for

(a) Reiner. Inquiſ. adv. hæret. Cap. 4.
(b) Act. xxiv. 1
(c) Ind. Belg. Regul. 4. & 6.

for their pretended old Religion, to throw away your Liberty and embrace a ſervile implicit Faith, to leave an Engliſh for a Latin Service, or forſake the whole Communion for one half of it. If Scripture and Fathers can ſhew any man the way to Salvation, you are certainly in that way; and if you live according to your preſent Principles, no doubt you ſhall be everlaſtingly happy, and ſo I bid you heartily, *Farewel.*

Pariſhion. **With a thouſand Acknowledgments of your Favours, and an humble Petition for your Prayers on my behalf, I take my leave, and am your moſt Faithful Servant.**

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